

# St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

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(For ST. ANTHONY'S MESSENGER.)

## St. Cecilia, Virgin and Martyr.

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We, with thine, dear Saint Cecilia,  
Would our gladsome voices blend,  
And to spheres of heav'nly rapture,  
Would our praise and homage send.  
Virgin thou wert—Virgin—Martyr—  
Yielding to thy King divine,  
With the strength of adoration,  
All that tender love of thine.

We are weak to sing the glory  
Of our Saviour and our Lord,  
Do thou chant for us His praises  
With thy music's sweet accord!  
Thank Him for the many blessings  
He to us, through love, has sent,  
Speak our gratitude unbounded  
For His mercy on us spent.

—Amadeus, O. S. F.

## The Tertiaries' Corner.

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They will be frugal in eating and drinking, and they will neither sit down to table nor rise up from it without first devoutly and gratefully thanking God. (RULE II, § 3.)

**D**Ivine Providence has ordained that we shall take food and rest in proportion to our needs. But in doing this, we who have the faith and who desire to live by faith, should ever bear in mind the injunction of the Apostle: "Whether you eat or drink, or whatever else you do, do all things for the glory of God." (1 Cor. x, 31.) And as Tertiaries we are the more strictly obliged to this, because we have promised to practice Christian life in its perfection.

Let us take, then, the subject of our meals. They give us an opportunity of practicing many virtues which, although they may not seem very heroic when looked at as details of domestic life, are none the less rich in merit and give great edification. There have been persons in every age "who have lived to eat instead of eating to live," and there are not a few such in our time. St. Paul makes use of a very strong but true expression in speaking of them, in his epistle to the Philippians, chapter III, nineteenth verse. We ought not to be surprised that those who do not find their enjoyment in God should seek it in created pleasure, sometimes in a very detestable pleasure; man cannot do without happiness any more than the eye can do without light. Even spiritual people—that is to say, those who put God before everything—sometimes experience reactions of nature which are all the more terrible because nature has been kept so long under the yoke. Mortification is, however, as binding upon them as upon others.

St. Francis would certainly not recognize us as his disciples if we deliberately sought in a too sumptuously furnished table a compensation for the relative solitude which we have chosen, for the pleasures of the world which we do not desire, or for the good work which we make it our duty to encourage around us. His Rule is, as we know, like the Gospel of which it is the practical, detailed application, a Rule of penance. True, it has been greatly modified in its exterior form by Pope Leo XIII., of blessed memory, who desired to make it known everywhere, so as to make known everywhere at the same time the true Christian spirit. Instead of the fast which was enjoined by the former Rule for the whole of Advent and for every Friday in the year, and the abstinence for every Wednesday, the Pope, suppressing all the other penances of the Rule, has designated two special fasts, one on the eve of the Feast of St. Francis and the other on the eve of the Immaculate

Conception. But though the letter is changed, the spirit remains, and Tertiaries should observe all the abstinence and fasting commanded by the Church, with a generosity and care which will make them, as far as their health allows of it, models of penance and obedience in the world. In addition to this—and this is our starting point—*they will be frugal in eating and drinking.*

To practice frugality means to be satisfied with simple fare; it means that we should not exceed the quantity of nourishment which suffices to maintain our strength. But does it mean that frugality pitilessly excludes from the Tertiary's table all that is not absolutely necessary, or that everything at all resembling a harmless festivity is strictly forbidden; when, for instance, a friend has been invited, or if certain days are to be kept as joyful anniversaries? By no means, for our Seraphic Father St. Francis had no such intention.

Many good people are in the habit of never allowing a meal to pass without practicing some little act of mortification which is unnoticed by their companions because of its insignificance, but which does not escape the observation of God. Such a trifling act of mortification is in truth too small a thing to flatter self-love, but great love is the motive for that little sacrifice, and as that love transforms all it touches, this practice of self-denial at meals is found to be a very rich source of merit. There are very many ways in which we can practice mortification at table. You may be in low spirits, or inclined to be silent, or perhaps you may be brooding over a secret grievance against some person present; for the love of God, and of your neighbor, do be cheerful, be amiable, say a word which will encourage merriment and cordial feelings. Perhaps a dish is brought to the table that is not to your taste. Your first impulse is to scold and to blame the poor cook, to be cross about it and make a great fuss. Control yourself, my dears; you may make a comment on it, but do so quietly; wait till the right time comes, if necessary, and remember above all that it is a golden opportunity for you to mortify your natural hastiness as much as, or even more than, your natural appetite.

*They will neither sit down to table nor rise up from it without first devoutly and gratefully thanking God,* is the injunction of the Rule. We must be faithful to the practice of saying a prayer in one form or another before and after meals, and, as a general rule, we ought to say it openly; our doing so may edify many people. Now, less than ever, ought we to wrap the flag of our religious convictions in a covering of human respect. But should exceptional circumstances oblige us occasionally to refrain from saying grace openly, we must not forget to raise our heart to God and to send Him the tribute of our gratitude.

And now let me ask you a question. Do you want to show your gratitude to God in a practical manner? Then let the poor profit by the saving you effect in practicing self-denial, by the frugality of your table. There are Tertiaries to be found among the humble working classes who share what they have with those poorer than themselves; many poor housewives who, by dint of economy and good management, contrive to practice charity by means of the sacrifices they impose on their own poverty. They are not the losers by so doing! May, then, those of our Tertiaries who are more fortunate not be behind-hand in following such examples as these; for the heart of the poor man is an altar, and the alms we lay upon it is the incense of our gratitude; its perfume reaches heaven.

(For St. ANTHONY'S MESSENGER.)

## **Franciscans in the Wilds and Wastes of the Navajo Country.**

(By Rev. L. O., O. F. M.)

- 92.) *Zuñi, continued.—The bloody Pueblo revolt of 1680.—Reasons which led up to this revolt.—Civic reasons.—Personal and private reasons.—Religious reasons.—Popé, the leading spirit of the revolt.—All Pueblos join except the Piros.—Fixing the date.—Knotted cords.—The secret leaks out.—The outbreak ordered prematurely.—The massacre begins.—No quarters given.—The Zuñis at the time of the outbreak.—Murder of Fray Juan de Bal.—The Zuñis poison the springs of the valley, and fortify themselves on Thunder Mountain.—Popé assumes supreme civil and religious authority.—He orders everything destroyed that might remind the Indians of the Christian religion or of Spanish rule.—Popé honored on his visits among the pueblos.*



FTER the sacking of Hawaikuh by the Navajos, in 1672, there followed eight years of peace in Zuñi. However, this peace was only apparent; during the time one of the fiercest and bloodiest rebellions known in Indian history was secretly brewing.

The occupation of the Southwest by the Spaniards; the imposition of a new government, and of new laws so different from their own government and laws; the administration of these laws frequently with more zeal than prudence, had embittered the Pueblo Indians not a little against their conquerors and masters. They had been obliged to swear allegiance to a great chief across the broad water; were re-

quired to render implicit obedience to the laws of that chief and his country, or be punished; were forced to pay tribute in products and personal services—in fact, were declared to be and treated like Spanish subjects living in a Spanish province, and punished as such when transgressing the laws.

This loss of their independence, and this forced submission to foreign rulers and to foreign laws, lay like a galling yoke upon the necks of many, especially such as thought they ought to be running affairs, or who by their misdemeanors and violations of the law had reason to fear its punishment, or who found the authority and influence, which they exercised over their people before the coming of the Spaniards, slipping away from them.

Beside this, there was also a religious ground for dissatisfaction. The Pueblo tribes seem to have been more strongly or more intensely attached to their aboriginal beliefs and religious customs and ceremonies, to sorcery, witchcraft and idolatry, than most other tribes of Indians. Many of them, therefore, even after having accepted Christianity and being baptized, continued secretly the practices of the old forms of worship. The influence of the shamans or medicine men was, therefore, absolute. When they saw the influence which they had hitherto wielded over the timorously and intensely superstitious minds of their people, waning before the light of Christianity, they opposed Christianity with all the bitter hatred and frenzied bigotry of fanatics. And since religious and civil government were intimately united, both grounds were easily brought to bear upon the same point. It was not difficult to persuade the people that, so soon as they would return to the religion of their grandfathers, destroy every vestige of the invaders' faith, and reinstate the gods of old with their sacrifices, ceremonies, etc., the old times would return; they would exterminate the white strangers, and everything would again be as it was before their advent.

Such and similar things were preached in glowing and passionate words to all the Pueblos by Popé, a medicine man of San Juan, who on account of previous rebellion, murder, and other crimes, had also private and personal motives for wishing the extirpation of the Spaniards. Everywhere he found eager and willing ears; all the Pueblos, except the Piros, joined in the rebellion. The day was set for the outbreak; knotted cords were sent to all the pueblos, on which they might count off the date of the uprising, which was fixed for the 18th of August. But as the secret leaked out a short time before the appointed day, Popé ordered the blow to be struck on the 10th—which is the feast day of the glorious martyr St. Lawrence—before any

strong measures could be applied to prevent it. Accordingly the massacre was begun on August 10th, at the pueblos of the Toas, Picuris, and Teguas, from where it spread like a wild fire westward as far as Moqui and Zuñi.

It was the fixed and settled determination of the Pueblos to totally exterminate the Spaniards in one general, energetic effort. Consequently, in the ensuing massacre no one was spared—neither soldier, priest nor settler; neither stranger, friend nor foe; neither man, woman nor child.

At the time of this outbreak the Zuñis numbered about 2,500 warriors, and occupied beside Halona, since the sacking of Hawaikuh, the chief village, also the villages of Kiakima, Matsaki and Hawaikuh, which had not yet been totally abandoned. Between Oñate's time, 1598, and the great Pueblo revolt, 1680, two villages, Canabi and Aquinsa, had been abandoned. The Zuñis took an active part in the uprising, and beside killing the Spaniards found among them, they murdered their missionary, Fray Juan de Bal.

Fray Juan de Bal, or Val, was a native of El Val, in Castille. He came to New Mexico in 1671, and was assigned to Halona, Zuñi. Here he was slain by the infuriated Zuñis on that bloody 10th of August, 1680, but the manner of his death is not known.

After killing their missionary and burning the church, the Zuñis fled to the lofty table-heights of Ta-a-ya-lone, and prepared for a defense against the Spaniards, whom they expected would come to avenge the death of priest and people. They poisoned the springs in the valley, rolled large stones near the brink of the mesa to use as missiles in case the heights were stormed, and had their shamans or sorcerers to make big medicine.

The spirit of war and triumph ran high throughout the Pueblo country. More than 400 Spaniards had been killed, among them 21 missionaries and 73 men capable of bearing arms. Those who escaped were fleeing with Governor Otermin and the friendly Indians towards El Paso on the Mexican border. Popé now assumed supreme command and absolute power over all the Pueblos. His first task was to obliterate Christianity so entirely and so radically as if it had never been known or even mentioned among them. He ordered, under the penalty of death, to destroy all crosses, images, rosaries, and church implements, or whatever might be emblematic or commemorative of the Christian faith; he forbade the naming of Jesus, Mary, or any other Saint; he commanded that all who had been married according to the rites of the Church, must put away their wives and take others after the old Indian fashion, or after their own liking; he enjoined

upon all to bathe themselves in the streams and wash off their baptism with water and soap-weed; likewise that they drop their Spanish names as also their Christian surnames received in baptism, and assume Indian names; he decreed that the churches must be destroyed and the estufas, partly underground chambers where the ancient pagan worship was conducted, reopened; he proclaimed that the Spanish language must be abandoned and the native dialects alone be used; also that none but native crops be raised, while those introduced by the Spaniards be destroyed.

His glowing hatred went still further than that. Assuming supernatural powers, he announced that the Christian God was dead, having been made of rotten wood, and powerless, while the native gods were still alive and powerful enough to make their red children a prosperous nation; he assured them that they need not fear the Castillos, since he had raised up insurmountable walls, reaching to the skies, to keep them away. The new sovereign and dictator traveled from pueblo to pueblo to superintend the execution of his decrees in person.

On his tour Popé was decked out in the full regalia of the Indian costume, and wore a bull's horn on his forehead in token of his power. In every pueblo he visited he was received with festive honors similar to those formerly exacted at the visit of the governor and custodio, scattering cornmeal upon the people as a sign of his benediction. The destruction of Christian emblems and relics was accompanied by noisy demonstrations, processions, dances, offerings to pagan deities, and every conceivable profanation of all that the missionaries had held most sacred.

(*For St. Anthony's Messenger.*)

## **The Venerable Fr. Antonio Margil, O. F. M.**

(By *ESPERANZA.*)

III. ANTONIO IN THEOLOGY.—A MODEL FOR THE NOVICES.—HIS UTTER DETACHMENT FROM THE WORLD.—MEETS HIS MOTHER.—IS ORDAINED PRIEST.

HEN Antonio had finished the classical and philosophical studies, he was returned to the monastery of the Crown of Christ in order to devote himself to theology, the queen of sciences. The transfer was most agreeable to the young cleric, forasmuch as it afforded him the opportunity of again enjoying the spiritual direction of his former master of novices; for the theological studies happened at that time to be in the same house with the

novitiate. The zealous theologian begged his spiritual guide for permission to join the novices in their various exercises for the purpose of renewing his previous fervor; but as he had lost nothing of the ardor of his own novitiate, the seraphic youths found in Antonio a model of exactitude, modest demeanor, humility, interior and exterior mortification, and withal of seraphic cheerfulness. At the time of recreation he joined the novices in their innocent diversions with perfect simplicity, and good-humoredly allowed himself to be made the butt of fraternal sallies.

Antonio's utter detachment from everything worldly was so absolute that from the day on which he received the holy habit he never once visited his relatives, nor even saw his mother. He was in the habit of saying that he had no other father than Christ, nor any other mother than Mary the Mother of Jesus. Inasmuch as his mother could not succeed in having him visit the house of his parents, she begged the Fr. Guardian to command him to meet her at least in the church. The petition was so natural and reasonable that it was granted forthwith. Antonio accordingly repaired to the church, though with much reluctance, having his hands in the wide sleeves of his habit, and his eyes bashfully cast to the earth. Thus he stood before his mother for a moment. Then he turned all around and said to her: "Now, Señora, thou hast seen me." With that he slowly walked away. The mother was herself a truly spiritual woman, who had offered her child without reserve to the service of its Creator long before. Instead of feeling hurt, therefore, at such strange conduct, she left the church very much edified and consoled, with the conviction that her son was truly what she wanted him to be, a good religious.

Having completed the course of theology, Antonio was ordained priest. The biographers neglected to record the date of his ordination, as well as the day on which he celebrated his first holy Mass—days which in every priest's life begin a new period. It appears that he was first stationed at the monastery of Onda, and then at Denica, a seaport. Nothing extraordinary is related with regard to his activity in these places, save that he continued to grow in virtue, love of God, and zeal for souls. Unknowingly he was thus fitting himself for the work Almighty God had marked out for him, and which will be described in subsequent chapters.

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—WHEN we consider the poor by the light of faith, we find in them the true image of the Son of God, who, not content with living in poverty, was pleased to be called the Master and Teacher of the poor.  
—*St. Vincent de Paul.*

# Pious Union In Honor of the... Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, Encyclical, May 9, 1897.

## A Series of Popular Instructions on the Holy Ghost.

### XXXIV. The Holy Ghost and the Blessed Eucharist.

**H**E relation of the Holy Ghost to the Sacrament of the Holy Eucharist and the unbloody Sacrifice of the Mass is, if possible, still more mystical and unique than His relation to the Sacrament of Penance. Because it was by the Holy Ghost that the eternal Word assumed human nature, and the mystery of the Incarnation is, in some sense, continued or repeated in the mystery of Transubstantiation; this miraculous operation or the consecration of the bread and wine into the Body and Blood of Christ is, by the universal tradition of the Church, most emphatically ascribed to the Holy Ghost. Tradition sees a type of this consuming and transforming fire of the Spirit of God in the mystical fire which, in the Old Testament at times came down from heaven and consumed the sacrifices.

At the Offertory the priest, with uplifted hands, calls down upon the oblation in a most solemn manner the Divine Spirit, when he prays: "Come, O Sanctifier, Almighty, Eternal God, and bless this sacrifice set forth to Thy holy name."

By the Holy Ghost the Blessed Virgin conceived, "for the Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee." By the Holy Ghost Christ offered Himself unspotted unto God on the altar of Calvary as a bloody sacrifice "to cleanse our conscience from dead works and to make us serve the living God." By the Holy Ghost the Apostles, and through them their legitimate successors, were made partakers of Christ's priesthood, and by virtue of this partaking, using His words, they consecrate and sacrifice. Hence the Spirit of God descended upon the cenacle where the Blessed Sacrament was first consecrated. Hence the custom of old, to keep the consecrated particles in a silver vessel of the shape of a dove. Not only is the Divine Spirit called down to change bread and wine into the adorable Body and Blood of Jesus Christ; He is, moreover, called down in order to "make our oblation *to us* the Body and Blood of Christ; that is, to make the Sacrament salutary *to us* and give us a share in the grace contained therein.



(For ST. ANTHONY'S MESSENGER.)

## The Golden Rule in Behalf of the Poor Souls.

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 ONE of the most consoling truths of the Catholic Church is the doctrine of the Communion of Saints. It tells us that our brethren, who have battled nobly for Christ and who have gone to heaven, remember us and plead for us that we might follow their example and gain the same eternal reward as they have. This same doctrine, however, brings to our mind another class of spiritual brethren, who have been in this world at one time, who were members of the same Church of Christ as the Saints in heaven, and still are deprived of the beatific vision of God. We call them the "Poor Souls," for they cannot help themselves; though so near to God, they are separated from Him, because in this world they sinned, not grievously, but in many little ways, and for this reason are barred from seeing God, the All-Holy.

Of these Poor Souls I wish to speak to you, my dear friends, and tell you what not to do and what you should do. That might sound strange to you when I say, what not to do. But listen! The first part of the Golden Rule is: "See, thou never do to another what thou wouldst hate to have done to thee by another." (Tob. iv., 16.) Can we really harm the Poor Souls? Yes; by your carelessness and forgetfulness of them. When your father or mother had died, or some near relative, you shed copious tears at the funeral; it seemed as though your heart would break from sorrow and grief. How you carried on at church during the funeral Mass, and at the cemetery, when the body was lowered into the grave! One should think that nothing in the world could efface the memory of your beloved one from your mind! That's the general impression you made on others, and you are quite content to have made it! But, tell me candidly, my dear friend, is this sorrow always genuine; does it hold water? How

many of the Poor Souls could say of their relatives, and say it in all truth: Out of sight, out of mind! From the cemetery people go home, laughing and chatting, never more thinking of the one whom they have buried. Children bury their parents, go home forgetting all the wholesome instructions they have received, the thousands of sacrifices the parents have brought for them; some even are glad that now they are free to do as they please—and they do it. You must be blind if you have never observed this in your own experience. Dead and forgotten means the same for many a noble and good soul, resting in God. How about yourself on this point? The house you are living in, and so many a thing in this house, reminds you of your parents, but do you really think of them in gratitude?

Others think of the departed ones, but in a very sinful manner. They think more of the faults, real and imaginary, of the deceased one; they criticise their past actions, review their life, but take good care not to mention the good qualities of one who is no more among the living and cannot defend himself. Must we not read of such, who call themselves Christians, but who do not hesitate to uncover the hidden faults of their own deceased parents, because they have not inherited enough to suit their greed for money? Shame on such, who have not as much charity as the heathens had, who had the rule to speak nothing but good of the deceased. Should we not as Christians know that the deceased have already met their Maker, and that He in all justice has decided their lot for all eternity, and that we have neither right nor reason to sit in judgment over such who have gone to eternity, and who have already been judged by God? Finally, we can sin against the Poor Souls by not complying with their last will. There may be some restitution to be made, or there is a promise of some offering for the poor, or some Holy Masses to be said for a certain intention, such is the dying request of your father or your mother. You promise everything—but what happens so often? It is postponed from year to year, the money for such requests is spent in some other manner, and the matter is finally dropped completely, under some technicality people dispense themselves from doing what they are obliged to fulfill under pain of mortal sin. How will *such people* die who defrauded their parents in this manner?

The second part of the Golden Rule reads: "All things, therefore, whatsoever you would that people should do to you, do you also to them." (Matth. vii., 12.)

You were so pleased to see so many people attend the funeral of your father or mother; why, then, do you so seldom attend the funeral Mass of others? What a consolation it was to you to receive the

expressions of sympathy in your sorrow; why are you so cold towards others? Your parents worked hard for you, and perhaps laid the foundation for your present prosperity; why, then, do you forget them in your prayers and in Holy Mass? Just listen, when on Sundays the Masses are published, and notice whether you do not find a great many who are absolutely forgotten by their children. And if you are really so poor to have the Holy Mass offered for your beloved ones in eternity, what can keep you from doing the next best thing to it, namely, to receive Holy Communion and offer it up for them? You will sooner or later number among the dead; and I tell you, my dear friend, if you make good use of your opportunities now, and follow my advice and listen to the little hints I have given you in the last part of this sermonette, you will thank we for it on your deathbed; for the Souls whom you have released from their sufferings are grateful and will conduct you to the throne of God, and there plead for you that you may find eternal rest, and see God in His glory throughout all eternity; for "whatsoever you have done to the least of Mine, you have done to Me."

B. B.



## **Sketches of the Life of Our Holy Father, Pius X.**

(Written for ST. ANTHONY'S MESSENGER by B.)

### VII. PATRIARCH OF VENICE.

HE people of Mantua beheld the departure of their beloved Bishop with the deepest regret. He had become much attached to his flock, and felt the change keenly. It was, however, the will of God, and he bowed submissively, and set forth sad, but resigned.

Cardinal Parochi called the attention of Leo XIII., of happy memory, to the great piety and ability manifested by Bishop Sarto in the responsible positions he had hitherto occupied.

It was this Cardinal who had recommended Sarto's elevation to the episcopal See of Mantua, and now again he proposed him as eminently fitted to assume the duties of the exalted and responsible position of Patriarch of Venice. Added to his illustrious virtues and great abilities, the fact of his being a Venetian by birth, and of his having succeeded in the equally difficult and delicate task in administering the affairs of his Church without coming into collision with the strongly anti-clerical Italian government, marked him as the man for the place. Leo XIII., to obviate prospective friction with the government, created Bishop Sarto Cardinal, and three days later ap-

pointed him Patriarch of Venice, July 15, 1893. As it is the custom to name the Cardinals members of different Congregations, Sarto was ranked amongst that in charge of Bishops and Regulars, of Rites, and Studies, as he had shortly before expressed, in a learned treatise, his views on church music, and moreover, had formerly been actively engaged in scientific and pedagogical work. A particular church, known as his "title," is always set apart for a newly created Cardinal. The Church of St. Bernard was allotted to him. The new Cardinal was received by the clergy at the grand portal with great solemnity. Hereupon the brilliant cortege accompanied him to the altar, the act of the transfer of the church was read, then duly signed by the dignitaries and clergy present. This ceremony concluded, the Cardinal was granted a private audience with His Holiness Leo XIII., in which measures were discussed as to the most available course to be pursued in fulfilling the obligations of his high station, without exciting the animosity of the government, which had actually set up a claim to the right of appointing the Patriarch for the See of Venice. Sarto had endeavored to anticipate opposition by communicating his appointment as Patriarch of Venice to the court. The reply was discouraging; the state contended that the mere announcement of his elevation was not sufficient; it was the privilege of his majesty, the King of Italy, to name Agostini's successor to the See of Venice, for which his consent and approval were to be secured. His Holiness ordered the Cardinal to present a copy of the bull of his appointment and to request the royal sanction. A year passed, however, in negotiations before the Cardinal could obtain possession of his See. He reached his new home November 24, 1894. A very bad spirit prevailed in those days at Venice. All the civil power was in the hands of the anti-clericals; the social democrats and Free Masons, whose influence is unfortunately on the increase in our times, did the Church great harm. As a matter of course, this hostile element refused absolutely to take part as a civic corporation in the solemn reception of the Patriarch; the people, however, attended in immense crowds and were enthusiastic in welcoming the new Patriarch. On the first of December, Cardinal Sarto sent his first report, treating of the condition of his diocese, to Rome. In this statement he refers particularly to church music, and says that the music is rendered by persons thoroughly competent and anxious to comply with the rules of the Church. In many choirs the Gregorian Chant was rendered by male voices with much edification. The diocesan seminary numbered sixty-seven students; besides these there were many youths studying in the different gymnasiums with the intention of devoting themselves to the ministry. As but few of them were able

to defray the expenses of studying, he was obliged to depend for funds on the bounty of benevolent members of his flock. The indefatigable Prelate finished the visitation of his extensive diocese within the first three years of his administration. This concluded, he set about making arrangements for a synod to be followed by a Provincial Council. It is evident that he was determined on a thorough reformation of his diocese. He had a lofty ideal in view—the greater honor and glory of God and the salvation of souls; hence he strove with all the energy of his strong will, and noble heart aglow with love to God and his neighbor, to reach it. The Eucharistic Congress met in Venice, the laity took active part, and it proved rich in fruits of salvation. He praises the zeal and the diligence of the Pastors in catechetical instructions and sermons. The older people, however, were at that time very remiss in their attendance at divine services, and especially careless in attending sermons, although they were very ignorant and needed instructions badly. The good Cardinal was enthusiastic in his praise of the Religious of his diocese, both men and women. The concluding words of his report prove how earnest and untiring were his exertions for the spread of religion amongst his people. "I preach often to our people, in order to combat the prevailing heresies and vices, and also to encourage the pastors to devote their best efforts to instructing not only the children, but also the adults in the requirements of our holy Faith. Every Sunday the teachings of the Church are explained in clear, simple language suited to the capacity of the different congregations, in order that every one may know at least the essential points of Faith, and not merely know, but practice what is taught."

The Patriarch realized fully the great importance of the press, hence his earnest endeavors to found and maintain Catholic publications. When the Catholic paper, the *Défesa*, was threatened with financial ruin, the Cardinal declared: "I will offer my crosier and purple for sale, rather than permit the ruin of this paper." Financial troubles of this nature were frequent in those days, but Sarto's will and energy were unyielding, and the crises were tided over successfully. The zealous Bishop was burdened by many cares, he had innumerable difficulties to encounter, but he was a valiant soldier of the Cross and had the tact of gaining powerful allies to labor with him in the good cause. He not only worked earnestly for the diffusion of Catholic literature, his generous heart went out in warmest sympathy for the needs of the poor. He was most anxious to relieve the wants of the working classes and raise them to a higher level. He devoted much thought and study to the social conditions of the laboring classes,

and did not disdain to act as mediator in the disputes occurring between the laborers and their employers. On one occasion he was fortunate enough to prevent a very serious "strike" amongst the tobacco workers.

He became a member of the Peoples' Bank of St. Mark at Venice, and in Mantua, where the glass works were in a very flourishing condition, he had his name inscribed in the Laborers' Casino of St. Joseph's, and when residences were erected in the city, he came in person to the working classes to bless them and assure the workmen of his paternal interest in their welfare. It was by these means that he won the affection and confidence of the Catholic population in a high degree. He now thought the time had come when he might hope to obtain political success at the polls, in order to procure the election of good, practical Catholics for civic offices. Until this time the Liberals and Free Masons had wielded the sceptre, and a heavy one it had been for faithful Catholics. A change was very desirable. The Cardinal's first victory in this field was gained in 1895, in the election of the provincial counsellors. As at present in France, the Free Masons were extremely hostile to religion; they outraged in every way Catholic sentiment—oppressed religion, forbade prayer in the schools, and had the crucifixes, etc., removed from the hospitals. The Venetians resented this tyrannical rule, and eagerly responded to the call of the Patriarch for united action at the coming elections. The Catholics joined the Moderates. The campaign shibboleth was, "Labor, pray, vote!" Never before had Venice witnessed such a battle of ballots. The weakest candidate on the Catholic ticket came out with a majority of 1,200 votes in advance of the strongest in the Free Masons' camp. During the progress of the elections, prayers were offered up in all the churches, monasteries and many Catholic families, for the success of their candidates. Prayer and labor united had secured the blessing of heaven, the Catholic party scored a splendid victory. The year 1901 was signalized by a second victory in the election of the municipal council. Since this period Venice has been more decidedly Catholic in its views and practices than any other Italian city. This happy result, next to the blessing of God, is due mainly to Cardinal Sarto's untiring exertions for the welfare of his people, his popularity, great personal magnetism, benevolence and self-sacrifice. He was a man of the people; chosen from the midst of the lower class, he took active part in whatever was proposed for the uplifting of the poor, and was at the same time so condescending and affable that he won all hearts. Nothing was dearer to his heart than the welfare of his people, and to secure this no labor, no sacrifice, was too great. He shared the joys

and sorrows of his flock with paternal affection. Is it to be wondered at that the people loved him in return with filial affection?

His dignity as Patriarch made no change in his private life; he retained all the simplicity, modesty and kindness which had characterized him as curate or pastor of a rural parish. His meals were poor; for breakfast, a cup of coffee without cream or sugar; his dinner, soup, vegetables, meat and a glass of light wine. Fruits never appeared on his table except when presented.

His dear mother enjoyed the rare privilege of greeting her beloved son as Prince of the Church, Cardinal and Patriarch of Venice. Far from being ashamed of the plain country woman, he took her with him when called to the Consistory at Rome, and presented her to His Holiness Pope Leo XIII., who received her most graciously and congratulated her on the happiness granted in beholding her son's elevation to so exalted a station. It was on the occasion of his meeting with his mother that the Patriarch showed his unassuming humility and kindness of heart. The good old lady feared to mortify her illustrious son by appearing in the garb of a peasant, and therefore donned a more modern costume; but the Cardinal smilingly remarked: "O mother, dear, lay that bonnet aside, put your rustic head-dress on again as in olden times, I beg of you; it is thus I love you best." The mother gladly complied. Shortly after having enjoyed this great happiness she was summoned hence to receive the reward of her eminent Christian virtues. The Cardinal was much grieved at her death; he had always been tenderly attached to his good mother. He had a handsome tombstone erected for her in the little graveyard of his native village, on which was inscribed an epitaph he himself composed; he also offered the Holy Sacrifice of the Mass and liberal alms for the repose of her soul. This is the manner in which a true Christian should honor his beloved ones who have been taken from him by death. Of what benefit are garlands and offerings of flowers to them? It were well for Catholics to follow the example given in this regard by our Holy Father, and have the holy sacrifice and alms offered for their loved ones.

This short sketch is sufficient to prove that Cardinal Sarto, animated by the spirit of faith and charity, accomplished wonders at Venice in the domain of religion and politics for the good of his people; he thus proved himself fitted for a higher station, the highest on earth—the Papacy.

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—CONFORMITY to the will of God is an easy and certain means of acquiring a great treasure of graces in this life.—*St. Vincent de Paul.*

# For Our Young Folks



## The Two Sisters.

(Written for ST. ANTHONY'S MESSENGER by B.)

### CHAPTER X.

#### Down South.

EXT morning Natalie and Mr. Gray left for the sweet land of sunshine, perfumed zephyrs and tuneful birds. Harry was to join the family at Glenwood, the name of Grand-father's place.

Valerie was in waiting to receive her beloved sister, and what a royal welcome did not Madame Froissart extend to Natalie and her kind employer. He was delighted with New Orleans' society, and confided to Natalie that if business matters were not so pressing, he would be overjoyed to spend the holidays in such charming society.

After enjoying, as he declared, an unlimited share of pleasure, he left for Pensacola, promising to return in due season to escort Natalie back to her Northern home—that is, if she were not spirited away by some of her numerous Southern admirers. "He had observed the signs of the times closely," he remarked, smiling, "and was highly flattered to see that his young protege bid fair to become the belle of the city.

"Now, Mr. Gray wants to give me a parting thrust; he understands full well that these ideal cavaliers consider me about half-civilized," replied Natalie, laughing; "and indeed, 'mid such a galaxy of beauty, there's no show for plain little country Nat."

"We'll see, we'll see," answered Mr. Gray, as he bade her a cordial farewell.

The sisters were indeed much sought and admired, and when their history became known there was no end to the attentions and kindness lavished upon them. Life in the beautiful Southern city seemed to be a fairy dream of pleasure. The social fetes, entertainments and banquets inaugurated in their honor were as brilliant as generous.

But pleasure, be it ever so rare, finally clogs, and Natalie was beginning to pine for an opportunity to enjoy in the quiet of the domestic circle the society of her loved sister, when on one of the rarest of the many beautiful days of the bright Christmas-tide she was summoned to meet a stranger. What was her amazement, or rather con-

sternation, when Harry advanced eagerly to meet her, a scowl on his handsome boyish face.

"Harry! Oh, how in the name of all that's wonderful, did you get here?"

"Quite in a commonplace manner; I came on the boat," he answered, curtly.

"Is there any trouble at home—has an accident befallen Elsie or Don?" She became pale with anxiety.

"Oh, the children are all right."

"Your mother and Aunt Eliza also?"

"Mom's well, and Aunt Eliza will reach the age of an Egyptian mummy."

"Then did your father send for you?" continued Natalie, anxiously.

"No, indeed; the Governor will be wroth when he knows of my whereabouts. But, you see, I was bound to come. I had set my heart upon it.

"But, Harry, how could you undertake anything like this against your father's wishes?" she asked, while an expression of pain darkened her beautiful eyes.

"Is that your welcome, Natalie?" asked Harry, flushing.

"You would not have me condone your want of submission and respect to your father's orders?" replied she.

"You're awfully precise. But you know, when I set my mind on any certain matter, why, I'll go through with it, that's all," said Harry, sullenly.

"But you should be guided by your father, Harry," objected Natalie.

"Ah, stop that nonsense; it's a free country, and, Natalie, I must speak to you; I must, indeed!"

"Why, aren't you just now speaking to me?" she answered, smiling at his inconsistency.

"I mean, I want to have—really, I must have—a good old-fashioned chat with you all alone. A fellow can't stand this bother!"

"You are talking riddles—what bother? What's troubling you? You just assured me that everything is going on smoothly at home."

"Ah, home's not on my mind!" he snapped.

"Oh, some of your own private affairs. Now, I do hope, Harry, you're not in trouble again?" said the girl, anxiously.

"Not as yet; but I'll be over head and ears in trouble before long if you do not treat me properly," answered Harry, looking steadily into her flushed and troubled face, while he thought that in the wide world there was not another so radiantly beautiful. "See here, Nat,

I am going now; but if I call for you, will you not come out with me for a stroll?" he asked, earnestly.

"Why, certainly; with pleasure. And Valerie will be pleased to join us," she replied, frankly.

"No, no; I don't want her; your sister is a rum girl—a fine young lady, I mean; but I want to have a word with you alone."

"You don't imagine that I have any secrets from Valerie, do you?"

"Oh, but I have, and you must come with me alone. We can have a stroll in some of these beautiful parks, and enjoy an old-time chat."

"And suppose," said Natalie, smiling, "we should encounter your irate papa?"

"No danger; he's ten feet deep in stocks down in Pensacola. Promise to come."

"Well, if you insist. But, now, you'll stay for luncheon, and I will call Valerie and Madame Froissart."

"Oh, no, you mustn't do that; I don't want to meet anyone but just yourself, Nat," he answered, uneasily.

"You are becoming very exclusive, Master Harry. Are you traveling incognito?"

"Not exactly, Nat; but all the same, I do not wish to encounter any of our acquaintances just now; besides, I must get off as soon as possible."

"Harry, I'm afraid you are doing wrong," Natalie answered, gravely. "If you promise to return home without delay after that monstrous affair, whatever it may be, is settled, I will be ready to accompany you late in the afternoon."

"You're a brick, Nat! I knew you would not fail me. I'll be around about five. Don't let any of those French popinjays lure you away; I feel like shooting half a dozen of them as it is."

"I must say you're in a most amiable frame of mind," said Natalie. "That is to be traced to your nursing your imaginary grievances," she added, reproachfully.

"Preaching again? Give it up, Nat. Good-bye. Look for me about five. Now, I'm off!"

"You act most strangely, Harry; and, really, I am quite uneasy about you. Wait a moment, I hear Valerie approaching. You must see her," and she laid a detaining hand on his arm.

"Excuse me, Nat, I do not wish to see anyone at present. At five, remember!" and he was off. Natalie was thoroughly frightened. What could have happened to Harry? She appeared downcast and preoccupied throughout the bright day, which had begun so joyously.

Valerie tried to cheer her, but in vain. The girl seemed to move about as if in a dream; it was evidently, however, not a pleasant one.

"Natalie was entertaining a fine-looking young man in the parlor this morning, Stella tells me; did you meet him also, Valerie?" asked Madame Froissart.

"No, Madame; I had no callers today, and I was not aware that anyone had called on Natalie. I suppose, however, some acquaintance dropped in," Valerie answered, carelessly. She was slightly alarmed, however. Why had not Natalie mentioned the visit?

[TO BE CONTINUED.]

(For St. Anthony's Messenger.)

## **Plain Truths Plainly Told.**

 T may be well to say a word or two on the  
*Bachelor Men and Women.*

Bachelors of both sexes deserve our sympathy. With men it is quite as bad as with women, for neither get much out of life, because they do not share their joys, nor divide their sorrows. They may have friends, but no friend can be equal to a faithful husband or a loving wife. No friendship can be as intimate and confiding as the holy bond of marriage which makes "two one flesh," and we may well add "one heart."

Yes, St. Paul says: "Now concerning virgins, I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord, to be faithful. I think, therefore, that this is good for the present necessity, that it is good for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. . . . I would that all men were even as myself; but every one hath his proper gift from God; one after this manner, and another after that. But I say to the unmarried and to the widows, it is good for them if they so continue, even as I. . . . But more blessed shall she be, if she so remain, according to my counsel; and I think I have the Spirit of the Lord." (I. Corinth. vii.)

There is no question that St. Paul advocates the state of virginity; he substantiates his counsel: "I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. . . . And the unmarried woman and the virgin thinketh on the things of the Lord; that she may be holy both in body and in spirit." (I. Cor. vii, 32-34.)

But, before entering upon this subject the same St. Paul declares:

"But for fear of fornication let every man have his own wife, and let every woman have her own husband." (I. Cor. vii, 2.)

You may rest assured that we are the last one to doubt the virtue of a bachelor man or woman, who by their own free choice or by unabatable "bad luck" do not get married. Indeed, any Christian lady is amply able to protect and preserve her virtue, if she really appreciates and values it. And so can any man, any Christian with a good, strong and determinate will and will-power, assisted by the all-powerful grace of God, lead a life, pure and unspotted, keep pure and clean body and soul, ever mindful of the words of Christ: "Blessed are the clean of heart, for they shall be called children of God," realizing that the virtue of purity is the noblest and most precious jewel of womanhood and manhood!

There are other reasons for married life. Men who are engaged in business and in the cares of life need *the quiet of a home*, where they can go and retire for a much needed rest; where they can lay aside the worries and vexations of a day's hard work; where they can enjoy with their family the well-earned fruits of their strenuous labor. The husband who has been successful in his business or in his day's work and occupation, will cheerfully and happily hasten his steps homeward in the evening to share his happiness with "One" who will accord to him the full measure of credit which is his due, and which an indifferent world never gives, neither any amount of "jolly fellows" will or would appreciate as much, although he would treat them to a "good jolly old time." No, indeed, nothing in this world can substitute the love and good will of an affectionate wife; and there is no truer friend than the cherished "gem of his bosom."

If the man is discouraged, he needs the sweet, soothing balm of sympathy and encouragement which no one is more able to extend and no one more ready to give than a loving, grateful and faithful wife!

When sick and ill, who can minister and nurse men as tenderly and as faithfully as the "One" who sincerely promised at the altar of God: "I take thee for my lawful husband, to have and to hold from this day forward, for better or worse, for richer or poorer, in sickness and in health, till death do us part." The best and finest and most modernly equipped hospital can never take the place of even a humble home; the good Sisters, those angels of charity, can never replace the all-sacrificing wife. For, when circumstances demand the recourse to the hospital, the husband is but best pleased and contented when the sympathetic smile of his loving wife brings sunshine to his bedside; and the medicine or only a drink of water administered by

the tender hand of his dearly beloved wife, is the more efficacious and all the more refreshing. All is spiced, yes, blessed, by the matrimonial love of husband and wife. "He that hath found a good wife, hath found a good thing, and shall receive a pleasure from the Lord." (Prov. xviii, 22.) And again: "Houses and riches are given by parents, but a prudent wife is properly from the Lord." (Prov. xix, 14.)

We think it proper and opportune to quote here the words of some illustrious writer on this very subject: "I have in mind noble men who just missed filling the place in the world to which their noble natures—and excellent qualities of mind and body, talents and abilities—entitled them, because they never married. Some trivial or serious thing prevented them from consummating their plans of alliance with the woman of their choice, and they drifted into bachelorhood and its consequences. They grew to be morose and unhappy, and ended their days in desolation of heart and deep regrets." We find bachelors who were masters of art and science, who were able mechanics, skillful at a remunerative trade, and thus perfectly and happily qualified to support a wife and family, besides enjoying their life in a happy home—but now old and feeble, having no money and less friends, are inmates of alms-houses for the "Aged Poor" in charge of some charitable institution. Their life as well as themselves are a failure, and nobody more to be pitied but themselves.

And even if all should go well, what does a bachelor live and work for? He may have to provide for an old father or mother, or both; he may have to support a disabled brother or indigent sister. And even so, he can hardly make this for an excuse. Let him keep an account of his expenses for unnecessary things—if not worse—and he will find that he can well afford to support a wife and a family, with his father and mother, or brother and sister in the bargain.

Certainly, there may be other reasons for leading a bachelor's life; for instance, sickness or ill-health. But at all events—outside of very best reasons to the contrary—it is better for a man to get married and settle down in life; he will be a more successful business man; he will enjoy more his life; he will have a sympathetic helpmate; he will have more ambition; he will be a better man and a better Christian. His duties and obligations as husband and father will make him a man, prominent in society, beloved and cherished in his happy home. This world is the home of families, and for bachelors, unless so of mere necessity, there is no room nor place in this energetic world of business.

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—It is less pain to learn in youth than to be ignorant in age.



INTERIOR VIEW OF OUR CHAPEL.

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## St. Francis Seraphicus College.

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S announced in the last issue, our Seraphic College celebrated its fiftieth anniversary on October 5, 6 and 7. The celebration, though void of all ostentation and in keeping with Franciscan simplicity, was nevertheless solemn and impressive.

The jubilee exercises were ushered in with a solemn Highmass in St. Francis Church on Monday, October 5th. At nine o'clock the great procession of students and Franciscan clergy wended its way from the college to the adjoining parish church. Upon entering the church the choir chanted the solemn "Jubilate Deo," a jubilee hymn composed by one of our alumni, after which special prayers of thanksgiving were recited. Thereupon the Rev. Fr. Eugene, O. F. M., celebrated the solemn Highmass, assisted by Rev. Fr. Denis as deacon.

Rev. Fr. Rudolph as subdeacon, and Rev. Fr. John Forest and Rev. Fr. Claude as masters of ceremonies.

The jubilee sermon was delivered by the Very Rev. Provincial, Chrysostom Theobald, O. F. M. In his eloquent and impressive eulogy the Rev. Speaker gave an historical account of the College and the labors of the first Franciscans in Cincinnati, who, in order to perpetuate their work, founded the college for the education of aspirants to the sacred priesthood in the Franciscan Order. "This college," observed the Rev. Speaker, "has faithfully fulfilled its mission, as during the fifty years of its blessed activity, 241 priests, well-trained and equipped for their sacred calling, have gone forth from this humble institution, laboring zealously at home and abroad, in their own native country and in distant missionary fields 'for God, for the Church and for the salvation of men.'" An augmented choir of boys and men, under the able leadership of Professor John Schehl and Bro. Ivo, O. F. M., greatly enhanced the solemnity by their exquisite and inspiring chant.

The following were present in the sanctuary: Rev. J. J. Seuffert, D. D., and the Franciscan Fathers Bonaventure Hammer, Marcus Kreke, Peter Paul Gundermann, Philip Rothmann, Guido Stallo, Hilary Hoelscher, Philibert Allstaetter, Francis Xavier Buschle, Stephen Hoffmann, Edmund Klein, Francis de Paul Lotz, Cornelius Fennen, Eusebius Wagner, Justin Welk, Leander Schell, Alfred Herman, Antonine Brockhuis, Urban Freundt, Eligius Kunkel, Romuald Helmig, Coelestine Matz, Cletus Zembrodt, Egbert Fischer, Evarist Zoller, Ermin Schneider and Anaclete Cornelissen, besides the clerics and students.

On Monday evening, the students gave an entertainment in the auditorium of St. Francis School. A fine and select program had been prepared. The first part consisted of music—vocal and instrumental—and several addresses. Anthony Hurtig delivered the address of welcome, and Joseph Marschke an humorous discourse on "Student's Life." Edward Menke read a "Golden Jubilee Ode," written by an alumnus, and the St. Cæcilia Military Band played appropriate melodies, sacred and patriotic. In the second part of the entertainment a drama, "St. Francis in the World," was presented in a clever and deeply impressive manner. The drama depicts the early life of the Saint, and his renunciation of the world for a life of poverty. The tableaux, which were well-nigh perfect, represented "The Temptation" of St. Francis, "Light from Heaven," "The Turning Point," "The Renunciation" and "The First Friar Minor." Under the able direction of Fr. Ermin, President of the "Literary Circle," the students played their parts in a manner well deserving of the recognition and overwhelming applause given by the appreciative audience.

The "Dramatis Personæ" were as follows:

Saint Francis.....	Paul Fiedler
Peter Bernardone (his father).....	Joseph Marschke
The Bishop of Assisi.....	Theodore Espelage
Chaplain of St. Damian's.....	Anthony Hurtig
Bernard .....	Louis Bour
Egidius .....	Otto Gohman
Lawrence .....	Emil Link
Baptist (servant of Bernardone).....	Joseph Downey
Mathurin (hotel-keeper).....	Joseph Albers
1. Beggar (a cripple).....	Edward Albrecht
2. Beggar (a blind man).....	Joseph Georgel
3. Beggar (a leper).....	John Keller
A Man-Servant.....	Daniel Harrington

Companions of St. Francis.—Several Musicians.

The entertainment was brought to a close by singing the "Te Deum" and "The Star-spangled Banner," with orchestral accompaniment.

On the second day, October 6th, the jubilee exercises were continued in the chapel of the College, and were attended by the faculty, students and a large number of alumni.

The Rev. Fr. Urban, Vice-rector, celebrated a solemn Highmass for the living and deceased Rectors, Professors, Students, Alumni and Benefactors of the institution. The Rev. Fathers Forest assisted as deacon, Alfred as subdeacon, and Anaclete as master of ceremonies.

The sermon was preached by the Rev. Fr. Antonine. It was an eloquent, glowing tribute to his "Alma Mater." "Modesty and thoroughness," said the Rev. Speaker, "have ever been her chief characteristics."

The Clerics of the adjoining monastery, under the direction of Rev. Fr. Claude, chanted the Mass, composed by an alumnus, in a very impressive manner.

After the solemn Highmass, Benediction with the Blessed Sacrament was given, and the celebration of the second day concluded with the singing of the "Te Deum."

On the third day the Professors, students and alumni were given an outing on the beautiful, spacious monastery grounds at Mt. Airy. The day was spent in a most pleasurable manner, with games, songs and athletic sports. Throughout the day the surrounding hills and valleys resounded with the unremitting cheers that were rung out for "St. Francis Seraphicus College."

At 5:30 o'clock the Professors and students were again congregated in the monastery chapel, where the Golden Jubilee exercises

were brought to an appropriate and successful termination with Benediction and "Te Deum."

On the occasion of the Golden Jubilee the Holy Father, Pope Pius X., sent his picture with autograph and blessing. The Holy Father has also granted a plenary indulgence to the Rectors, Professors, students, alumni and benefactors of our College.

The Most Rev. Dionysius Schuler, Minister General of the Franciscan Order at Rome, has also kindly remembered our College by sending his picture with autograph, and his special Seraphic Blessing.

On the 4th of October the following cablegram was received from the Minister General:

"Vobiscum jubilaus, magistris discipulisque benedit."—DIONYSIUS.

Rejoicing with you, I send my blessing to Professors and pupils."—DIONYSIUS.

The Rt. Rev. Bishop Matz, of Denver, Colorado, an alumnus, and many other former students have sent their felicitations and heartfelt appreciation of the work accomplished in the past fifty years in such efficient, yet unostentatious manner by our humble institution, "St. Francis Seraphicus College." God bless our "Alma Mater"!



## **Book Notices.**

GRADUALE SACROSANCTAE ROMANAEC ECCLESIAE DE TEMPORE ET DE SANCTIS. *Fr. Pustet & Co., New York and Cincinnati.* Price, \$2.00.—This new Vatican edition, which was long looked for, has just been published in elegant form by the well-known house of Fr. Pustet & Co. Organists and choir leaders will find in it all that is required for the morning services throughout the year. The texts and notes appear in fresh and clear type, and although the book contains 926 pages, strongly bound in half-leather, it is not heavy and can be easily handled. Priests and choir directors will do well to procure this splendid edition of the "Graduale," if they intend to comply with the earnest wishes of the Holy Father relative to the reform of Church music.

## **Catholic Almanacs and Annuals for 1909.**

As the present year is drawing to a close, we deem it opportune to call the attention of our kind readers and friends to the following Catholic Calendars and Annuals for the coming year. No Catholic family ought to be without a Catholic Almanac, for, besides the good

and wholesome reading matter, it tells you the Feasts and the days of Fast and Abstinence made obligatory by the precepts of Holy Church. If you are in doubt as to any Feast, or Fast-day, you can consult it and find exactly what your duty is, without exposing your ignorance or betraying your inadvertence to the publications generally made in church. We therefore give you herewith a list of Almanacs, from which you may select one or the other, or all, if your means permit:

1. ST. MICHAEL'S ALMANAC, published by the Society of the Divine Word for the benefit of St. Joseph's Technical School, Techny, Ill. 121 pages. Price, 25 cents.

2. ST. ANTHONY'S ALMANAC, published by the Franciscan Fathers of the Province of the Most Holy Name, 174 West Fifteenth Street, Paterson, N. J., for the support and education of their poor students. 100 pages. Price, 25 cents.

3. THE CRUSADERS ALMANAC, published by the Commissariat of the Holy Land, Mount St. Sepulchre, Washington, D. C., for the maintenance of the Sacred Places in Palestine. 64 pages. Price, 25 cents.

4. THE CATHOLIC HOME ANNUAL, published by Benziger Bros., New York, Cincinnati and Chicago. 80 pages. Price, 25 cents.

Each of these Calendars and Annuals contains bright stories, interesting articles, and a profusion of beautiful illustrations.

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### **Pray for the Holy Souls in Purgatory !**

This month is in a special manner dedicated by the Church to devotion to the Holy Souls in Purgatory. An instructed Catholic does not need to be informed of the efficacy of this devotion. The Scriptures teach that it is a holy and a wholesome thought to pray for the dead. The Saints and Doctors of the Church inform us more particularly. Thomas of Aquinas has said that, "Of all prayers, the most meritorious, the most acceptable to God, are prayers for the dead, because they imply all the works of charity, both corporal and spiritual."

Remember especially during this month your departed loved ones, parents, brothers, sisters, relatives, friends, who may be detained in the purifying fires of Purgatory. Repeat indulged prayers, ejaculations, say the Rosary, hear Masses, and, by all means, have Masses said for them. Your reward for this great charity will be the prayers of those released souls.

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—HE who submits himself to God in all things, is certain that whatever men may say or do against him, will always turn to his advantage.



## Chronicle of the Order

**Rome.**—As already mentioned in previous issues of the MESSENGER, the Holy Father has expressed a desire to postpone the solemn celebration of his "Sacerdotal Jubilee" to November 16th. But to show his paternal love for the Catholic youth who had met in congress in the Eternal City, as also for his own good *Venetians* who had come to congratulate him for his Jubilee, the Pope celebrated a low Mass in St. Peter's on September 18th, in the presence of about twenty thousand persons, among them eight Cardinals and many Bishops.

Thus it was that many had the happiness of attending the real "Jubilee Mass" on the actual anniversary day of the Pope's ordination to the sacred Priesthood. Contrary to the established custom, the Holy Father made his entrance to the great Basilica afoot, and walking to the altar, celebrated holy Mass in the same ordinary manner as every other priest does. The Mass over, he knelt down on the steps to recite the three "Hail Marys" and the other prayers and invocations prescribed to be said after each low Mass. After Mass the Pope blessed the banner of the Catholic Youth, and bestowing his benediction on all present, he returned to his own departments in the Vatican.

During the day His Holiness received thousands of letters and telegrams of congratulation from all over the world. Costly gifts from every quarter of the globe were presented to him by the committee in charge. One gift, however, a beautiful gold chalice, presented by the Catholic Youth of the world, was given to the Holy Father the day before, so that he could use it at the "Jubilee Mass," which he graciously did.

—By Apostolic Brief of August 1st, 1908, the Holy Father appointed the Very Rev. F. Gabriel Maurice, O. F. M., of the French Province of St. Denis, Titular Bishop of Lesbi, and Vicar Apostolic of North-Chensi, to succeed the late Bishop Goette, O. F. M. Fr. Gabriel has worked for many years in the Chinese Mission, and was Vicar General of the lamented Bishop whom he now succeeds.

—(Correspondence from St. Anthony's International College, Rome.)—After spending a delightful vacation at Palazzola, in the mountains of Alba, amid all the enjoyments of a clear sky, an enchanting landscape, and peaceful retirement, the students of St. Anthony's International College returned to their "Alma Mater," which reopened its doors on the 9th of September. For the present scholastic year there is an enrollment of about seventy students from all quarters of the globe. The faculty is the same as last year, with the following exceptions: Fr. Cherubino Prezzolini has resigned as lector of Philosophy and was appointed penitentiére at the Lateran; his place is taken by Fr. Agostino Soriano, a young and promising Neapolitan; Fr. Anselmo Latimari, of Lucca, has been added to the faculty of Sacred Eloquence; Fr. Ambrogio Romano, lector jubilatus of Naples, is to fill the chair of Moral Theology. The students are highly elated over the two visits by His Eminence, Cardinal Merry del Val, who was having his summer vacation at Castel Gandolfo, which is an hour's

walk from Palazzola, on the other side of Lake Albano. Also, the students of the American College, who were in their pretty summer villa St. Catherine, at Gandolfo, were frequent visitors.

—In honor of the Holy Father's Jubilee, a solemn Triduum was held at St. Anthony's from September 16th to 18th. It was preached by the celebrated and gifted orator, Fr. Theodosio, who electrified his audience by his brilliant discourses on the Papacy. Particularly touching was his last sermon on Pius X., depicting him as the teacher, leader and father of the faithful. During the Triduum the benediction of the Blessed Sacrament was given by Cardinals Satolli, Vives y Tuto, O. S. F. C., and De Lai. On the closing day Cardinal Casetta celebrated Mass and gave Holy Communion to all present. Mgr. Doebling, O. F. M., of Nepi and Sutri, chanted the Pontifical Mass. It was a celebration worthy of the Franciscan Order, whose pride it is to be faithful and obedient to the Apostolic See.

—This year's chapter of the Irish Province caused several changes at St. Isidore's. The Guardian, Fr. Isidore O'Meehan, was relieved of his office and his place is taken by Fr. Capistran Hanrahan. After successfully competing for the title of Lector Provincial, seven young priests, who were ordained in June, returned to their beloved native isle. Fr. Andrew Wogan is completing his studies at St. Anthony's College. Fr. Hugolin Storff, of the St. Louis Province, was Visitor-General.

—Fr. Agostino Gemelli, the young Franciscan savant, has given out in an interview to the *L'Unione* of Milan, that preparations are being made for the publication of a "Review of Christian Philosophy." Cardinals Maffi and Mercier, the Bishops of Vercelli and Cesena, and the most renowned of Catholic scholars, have promised their co-operation. Work on the periodical has so far advanced that the appearance of the first number may be expected soon. Its object is to oppose the anti-Christian philosophical movement, which has assumed enormous proportions, and to rouse the Catholics from their inertia. The program is thoroughly orthodox, following entirely the path traced by the encyclical "Pascendi gregis." Fr. Gemelli and Dr. Canella are the editors.

—This summer has been a particularly fertile season for the Franciscan missions in various parts of the globe. Several bands of heroic young Friars have departed from Naples for China, South America and the United States. Especially noteworthy and commendable is the move of the Most Rev. General to assist the Italian immigrants in the United States. Several Fathers have already taken up the work to preach missions to the neglected Italians. One band of missionaries set sail already in August, another in September, and still more are to go in the near future. May God bless their difficult but very timely labors!

—The Fathers of the Custody of the Holy Land have presented a magnificent jubilee gift to His Holiness in token of their filial affection. It consists of a highly artistic carving in mother-of-pearl, representing the Holy Sepulchre with Our Savior rising from His tomb. The main figures are surrounded by various emblems and designs of exquisite beauty. The material alone, besides the artistic work, is

valued at 4,000 francs. It was made in the Friars' atelier at Bethlehem. The Very Rev. Delegate Joseph Kaufmann and Fr. Ludovico Ciganotto, of the Custody, presented it to His Holiness.

—(Fr. H. S., O. F. M.)

**England.**—The triennial chapter of the Franciscan Capuchins of the English Province was held at Pantasaph, North Wales, on the 16th, 17th and 18th of September. The Very Rev. Fr. Alphonsus, late Guardian of Olton, and Lector of Theology, was elected Provincial, and the Very Rev. Fathers William, Albert, Elzear and Seraphin Honnibal were chosen Definitors. Fr. Albert was appointed Guardian of Pantasaph; Fr. William, Guardian of Crawley; Fr. Seraphin, Guardian of Chester; Fr. Alexius, Guardian of Oxford; Fr. Elzear, Guardian of Erith; Fr. Rudolph, Guardian of Peckham; Fr. Anthony, Superior of Olton; Fr. Matthew, Superior of Penmaenmawr, and Fr. Bernardine, Superior of Burton Park. Fr. Joseph was appointed Spiritual Director to the Oxford community, and Fr. Stanislaus, Prefect of Studies. Fr. William was reappointed *Editor* of the Franciscan Annals and Censor Librorum. The Most Rev. Fr. Anselm, Definitor General, who presided at the chapter, left on September 21st to take up his residence in Rome.

**Ireland.**—On August 27th the triennial chapter of the Irish Franciscan Province was held at Ennis under the presidency of the Very Rev. Fr. Hugoline Storff, O. F. M., Rector of St. Joseph's Seraphic College, Teutopolis, Ill., U. S. A. The Very Rev. Fr. Benignus Gannon was elected Provincial. The new Custos and Definitors are: Very Rev. Fr. Jackman, and the Fathers Dillon, Ahern, Ryan, and Coffey.

**United States.—Cincinnati, O.**—During the past three months the Rev. Fathers Vincent Trost, Isidor Veerkamp, Apollinaris Grabher and Flavian Larbes, who were appointed Missionaries by the last Chapter, have been busily engaged in preaching Missions and Retreats in many places.

**Paterson, N. J.**—(Correspondence.)—The afternoon of September 27th will ever be memorable to the parishioners of St. Mary's, Singac, N. J., of which Fr. Stanislaus Betz, O. F. M., is the zealous pastor, on account of the turning of the sod for the new parochial school.

—During the past month the following holy Missions and Retreats were given by Fathers of the Holy Name Province: At St. Joseph's College, Callicoon, N. Y., by Fr. Paschal Robinson, preceding the Feast of St. Francis; for the Sisters of St. Francis Hospital, New York City, by Fr. Marcellus Kolmer, September 22d-29th; for the Third Order of St. Patrick's Church, Buffalo, N. Y., by Fr. Matthew Fox, before the Feast of St. Francis; at St. Francis Church, New York City, by Fathers Dominic Scanlan, Benedict Boeing and Raymond Walsh, and at St. Anthony's by Fr. Dominic before the Feast of St. Francis.

—The Rev. Fathers Ludger Beck, Matthias Faust and Stanislaus Betz assisted the Rev. R. J. Hülsebusch, Pastor of St. Augustine's, Newark, N. J., in conducting the forty hours' adoration, October 4th-7th. During the forty hours' adoration at East Rutherford, N. J., October 11th-13th, the Rev. Fathers Ludger, Benedict and Matthias, assisted Fr. Camillus Mondorf, Pastor of St. Joseph's Church.

—On Sunday, October 11th, the Rev. John Roser, O. F. M., erected a congregation of the Third Order at St. Louis' Church, Buffalo, N. Y., of which the Rt. Rev. Msgr. Hoelscher, V. G., is Pastor.

—(Fr. N., O. F. M.)

**Washington, D. C.**—The Feast of our Seraphic Father St. Francis was celebrated this year with great solemnity at Mount St. Sepulchre. After the conventual Mass at 6 o'clock the Brothers Meinrad Wiget and Thomas Lee made their solemn profession as Friars Minor. At 9 o'clock the Dominican Fathers of the Immaculate Conception convent celebrated the solemn Highmass, at which representatives of the neighboring religious communities and priests from the Mission House were present. At 3:30 p. m., both branches of the Third Order (men and women) celebrated their anniversary. After Compline the Very Rev. J. T. McNicholas, O. P., master of novices of the Dominican convent, preached an impressive sermon on the virtues of St. Francis. After Benediction of the Blessed Sacrament the beautiful ceremony of the "Transitus" took place.

**Baltimore, Md.**—On Sunday, October 11th, the Very Rev. Fr. Bede, O. F. M., of Washington, held the annual visitation of the Third Order at St. Elizabeth's Church, this city, and admitted three Sisters to profession. The Order is doing fairly well.

**Chicago, Ill.**—The mortal remains of Ven. Mother Mary Josepha, Abbess of the Poor Clare Colettines of this city, were laid to rest Tuesday morning, September 15th. The Most Rev. Archbishop Quigly, D. D., a number of Priests and religious and many laymen attended the impressive services, which began in the chapel of the monastery at ten o'clock, the Very Rev. Provincial Cyprian Banscheid celebrating the solemn Requiem Mass. He was assisted by the Rev. Franciscan Fathers Francis Albers as deacon, Bartholomew Feldmann as sub-deacon, and Adalbert Schlueter as master of ceremonies. Fr. Titus Hugger, O. F. M., preached a touching English sermon, which was followed by one in German, delivered by the Very Rev. Cyprian Banscheid. In both sermons reference was made to the saintly life of the deceased Ven. Mother, her patience and resignation throughout her illness and her thoughtfulness and consideration of others, which was characteristic of her all during her life. Besides those already mentioned, there were present in the sanctuary Rev. A. Mueller, J. C. D., the Franciscan Fathers Benignus Schuetz, Michael Richardt, Paul Teroerde, Leo Kalmer, Rev. Fr. Victor Mueller, O. S. B., Rev. P. J. O'Callaghan, C. S. P., Rev. C. Cartwright, C. S. P., Rev. A. Lecorre, O. M. I., and Rev. J. E. Phelan.

After the sermon the Rev. Clergy entered the choir of the enclosure and the Most Rev. Archbishop gave the absolution, whereupon the remains were borne in procession to their resting place in the community cemetery on the convent grounds. The Rev. Clergy led the procession, being followed by six Sisters carrying the remains of their beloved Mother. Then came the Religious of the community and the relatives of the deceased.

Mother Mary Josepha passed to her reward Saturday, the 12th of September, at the ripe age of seventy-three years. She was born the 10th of June, 1835, at Blankenheim, Germany, and entered the

Monastery of Poor Clares at Düsseldorf, Germany, the 16th of November, 1860. In 1877 she came to this country with the late Ven. Mother Mary Veronica and three other Sisters, to establish, at Cleveland, Ohio, a community of their Order, following the Reform of St. Coletta. In this community Mother Mary Josepha held the most responsible offices, and governed it as Abbess for three years. In 1893 she left Cleveland with Mother Mary Veronica and five Sisters, to found a second community of their Order at Chicago, Ill. Over this community she presided as Abbess during the last six years of her life.

The deceased was an exemplary religious, whose rare virtues and amiability of character served as a model for others to aspire to the rugged heights of perfection. Although she held the highest offices in her community, she was always an humble, self-sacrificing religious, without thought of self, but tenderly caring for the welfare and happiness of her spiritual daughters. Especially during her last illness, she by her heroic virtues edified all who came in contact with her. The Sisters of her community will ever cherish the remembrance of one so truly devoted to them, and whose soul, they hope, has now passed to the presence of that God whom she loved and served in the sanctuary of the cloister for nearly half a century. R. I. P.

**St. Louis, Mo.** — (Correspondence, October 16, 1908.) — On October 6th the Sacred Heart Province celebrated the fiftieth anniversary of the arrival of its pioneers. In September, 1858, the first missionary band of Friars, consisting of three Priests and six lay brothers, arrived at Alton, Illinois, having been invited by the Rt. Rev. Bishop Juncker to labor in his newly erected diocese. They were assigned to Teutopolis and took charge of the congregation on the first Sunday of October. Teutopolis being the cradle of the Province, the celebration there was conducted with greater solemnity and was extended to the 4th, 5th and 6th of October. It was considerably enhanced by the celebration at the same time of the Holy Father's Jubilee and by the holding of the first general assembly of the Federation of German Catholic Societies of the Effingham District. Those were indeed gala days for Teutopolis. On October 4th the Rt. Rev. Bishop Janssen, of Belleville, Ill., celebrated a Pontifical High-mass, during which the Very Rev. ex-Provincial, Fr. Michael Richardt, of Joliet, Ill., delivered in his usual forcible style an eloquent sermon on the Jubilee of the Province. He reviewed the rapid growth of the Province, increasing as it did in fifty years, from nine to over 500 members, and being at present the third largest Province in the whole Order; then he enumerated the various causes of this rapid development, and finally he pointed out the means to be used in order to keep the Province in the present flourishing condition. After the Mass the Rt. Rev. Bishop Ryan, of Alton, delivered a short sermon on the occasion. Besides the Fathers of the convent and of the Seraphic College there were present the secular Priests of the Effingham Deanery, the Very Rev. Fr. Edward Blecke, O. F. M., Provincial of the Holy Name Province, the Rev. Fathers Benedict Schmidt, O. F. M., of St. Louis, and Francis Albers, O. F. M., of St. Augustine's, Chicago. The people of the surrounding country attended in great numbers.

The afternoon was taken up by a lengthy program, the principal

features of which were three lectures—one on the Holy Father, by the Very Rev. Provincial, Fr. Cyprian Banscheid; the second by Mr. F. P. Kenkel, editor-in-chief of the St. Louis *Amerika*, on the relation of St. Francis to the social question; the third on the object of District Federation, by the Rev. Fr. Pennartz, of Sigel, Ill.

On October 5th the Very Rev. Fr. Provincial Cyprian celebrated the solemn Highmass, during which Fr. Francis Albers preached an excellent sermon on the religious state. The afternoon was devoted to federation matters. The young ladies of the parish provided a delightful entertainment for the evening.

On the following day, Fr. Provincial again celebrated the Mass, during which Fr. Francis spoke on the Priesthood. In the afternoon the school children rendered, to the greatest satisfaction of all present, a most interesting program, the principal numbers of which were: a tableau representing Christ sending out the Apostles to the ends of the earth, etc. After nightfall a magnificent torchlight procession in honor of the Friars was made through the brilliantly illuminated street in front of the convent, whilst transparencies at various places expressed the sentiments of gratitude and esteem of the parishioners towards the Fathers. After the parade two delegates escorted the Fathers and Brothers of the Community to the parish hall, where a program consisting of songs and addresses in their honor was well rendered. Finally, Fr. Provincial expressed in the name of all the Religious his hearty thanks to the good people of Teutopolis for their labors in making the Jubilee celebration such a success. Fr. Casimir Hueppe, pastor of the Teutopolis congregation, then followed with a short address of thanks; whereupon Fr. Michael was invited to make a few remarks, which he rendered very interesting by recalling some of his own experiences. The whole assembly then sang the song composed by Fr. Francis, "Teutopolis," according to the melody of "Maryland, My Maryland." The singing of the "Grosser Gott" was a fitting final number.

On Wednesday, October 7th, Fr. Provincial celebrated a solemn Requiem Mass for the deceased members of the Province, after which the Community proceeded to the vault in the garden of the Novitiate, where repose a number of the pioneers of the Province. Here the last Absolution was pronounced and prayers offered for the repose of the souls of those who have already run the course, who have paved the way and sown the seed for the harvest which their brethren are now reaping so abundantly. Thus was brought to a fitting close the celebration of a memorable event in the history of Teutopolis and of the Sacred Heart Province.

—Died, in the monastery at Indianapolis, Ind., on October 14th, Bro. Euphronius Albers, O. F. M., in the seventy-sixth year of his age. He had spent over fifty years in the Order, and through his piety and many good deeds has undoubtedly merited for himself a glorious crown. R. I. P.

—(Fr. M. S., O. F. M.)

**Santa Barbara, Cal.**—(Correspondence, Oct. 11, 1908.)—At the Old Mission, Santa Barbara, Cal., the fiftieth anniversary of the founding of the Sacred Heart Province of the Friars Minor was celebrated on the 6th of October. At half-past eight o'clock a. m., a solemn Highmass

of thanksgiving was celebrated by Rev. P. Theophilus Richardt, O. F. M., Lect. Gen. S. Theol., assisted by Rev. P. Conradine Wallbraun, O. F. M., Lect. Gen. S. Theol., as deacon, and Rev. P. Felix Raab, O. F. M., Lect. Phil., as subdeacon.

A new Mass was well rendered by the mixed choir of soprano (the boys from the Seraphic College) and men's voices. The latter were especially well taken by the Clerics of the Old Mission and the Rev. Fathers from the College.

An entertainment, with which was combined the celebration of the Golden Jubilee of our Holy Father, Pope Pius X., took place in the evening. For the occasion the hall was decorated as it can only be in beautiful Southern California. The program consisted of several vocal and instrumental musical numbers and of several addresses. The Rev. Fr. Florian, O. F. M., sub-Rector of the Seraphic College, and the Rev. Fr. Felix, Lect. Phil. at the Old Mission, furnished the instrumental music. Particularly beautiful was the German song, "Our Jubilee," composed for the occasion by the Rev. Fr. Florian Zettel, O. F. M., director of the Mission choir. The following were the addresses delivered:

1. "Thou Shalt Honor Thy Father and Thy Mother," in German, by the Rev. Theophilus Richardt. In few but convincing words the speaker dwelt on the duty of honoring our Holy Father, Pope Pius X., and our dear Alma Mater, the Province of the Sacred Heart.

2. "The Primacy," a scholastic composition, by the Cleric Fernando Ortiz, O. F. M. By the well-known arguments he showed that the Bishop of Rome is the successor of St. Peter.

3. "Fifty Years of Toil," by Rev. Fr. Leonard Bose, O. F. M. In a brief but lucid historical sketch he showed how the first Fathers of the Sacred Heart Province labored to spread the Kingdom of Christ in this country, and how their strenuous labors were crowned with success.

4. "Pope Pius X.", by Rev. P. Conradine Wallbraun. With great enthusiasm the speaker gave a short sketch of the life of the Holy Father and narrated some of his personal experiences with Pope Pius X. The audience, consisting of fifty Franciscan Fathers, Clerics and Lay-brothers, showed their approval by frequent applause.

The final address was given by the Very Rev. Fr. Commissary, Theodore Arentz, O. F. M. With unusual eloquence he exhorted all present to thank God, to pray for our Holy Father Pope Pius X., to keep in grateful remembrance the zealous and energetic pioneers of the Province, and to trust in Divine Providence for the future. After three cheers for the Pope, the grand hymn, "Holy Lord, We Praise Thy Name," was sung by all with intense gratitude, joy and enthusiasm.

—(O. F. M.)

**Mendocino, Cal.**—The Franciscan Capuchin Fathers of this place took charge of the Mission at Ukiah on New Year's Day last. Taking over Ukiah means also taking Willits, Hopland, Round Valley and all the inland parts of the county of Mendocino. As they already had charge of the entire county coast line, they have now for their mission field the whole county of Mendocino, which has an area of 3,460 square miles.



## If Miracles Thou Fain Would'st See.

(Thanksgivings for favors obtained should reach us before the 15th of the month to secure insertion in the next number.)

*Hartland, Minn., Sept. 11, 1908.* Enclosed offering is for the poor students in thanksgiving to St. Anthony for his help in a very serious case, when I feared I would lose my mind. M. J. I.

*Shenandoah, Pa., Sept. 13, 1908.* Thanks to the Blessed Virgin and good St. Anthony for having been spared to my family, in spite of a very troublesome illness. H. F.

*Cincinnati, O., Sept. 18, 1908.* I send you herewith an alms for St. Anthony's Bread in thanksgiving for having been freed from a severe attack of throat trouble. J. H. T.

*St. Michael, Pa., Sept. 20, 1908.* For the recovery of my little son from a serious attack of sickness, I wish to give public thanks to Jesus, Mary and St. Anthony, and enclose an alms for the poor students. J. J. G.

*Bourneville, O., Sept. 22, 1908.* About two years ago we lost our insurance policy, and, in spite of diligent search, could not find it. A few days ago I began to pray to St. Anthony, and promised him an alms if it was found. Today I found it in a wardrobe, and hasten to fulfill my promise. M. E. F.

*Cincinnati, O., Sept. 24, 1908.* For finding work from an unexpected source, I wish to return public thanks to St. Anthony. My brother having been out of employment for some time, we began a novena, and our prayers were heard on the second day. M. R.

*Marblehead, Mass., Sept. 26, 1908.* I wish to return my heartfelt thanks to Jesus, Mary and Joseph, dear St. Anthony and St. Gerard, also to the Poor Souls, for an easy confinement and the birth of a little son whom we are going to call after dear St. Anthony, who was so good to me. A. R. C.

*Cincinnati, O., Sept. 26, 1908.* We desire to give public thanks through St. ANTHONY'S MESSENGER to Our Lady of Perpetual Help and St. Anthony for the successful sale of property and many other favors. M. & A. B.

*Providence, R. I., Sept. 29, 1908.* Thanks to the Sacred Heart, Our Blessed Mother, St. Anthony and the Poor Souls

for helping me and my sister to find a suitable house, and for many other favors. E. C.

*Seattle, Wash., Sept. 29, 1908.* Sincere thanks to dear St. Anthony for two favors he obtained for me this month: one being the recovery of my lost eyeglasses valued at \$15.00, and the other the obtaining of employment—both being granted within the same week. P. J. B.

*Galveston, Tex., Sept. 29, 1908.* Enclosed alms is in thanksgiving for the recovery of a certain sum of money obtained through the intercession of the B. V. Mary, St. Joseph and St. Anthony. H. P.

*Home City, O., Sept. 30, 1908.* I wish to return thanks to St. Anthony for the finding of a valuable ring and enclose an alms for the poor students.

K. M. D.  
*Ireland, Co. Sligo, Oct. 1, 1908.* For the cure of the very sore eye of my son, which I thought would never be better again, I promised the Sacred Heart, the Blessed Virgin Mary, St. Patrick, St. Anthony and St. Gerard publication in ST. ANTHONY'S MESSENGER, if the eye was cured. With a grateful heart I now do so, as, thanks to God and His blessed Saints, the eye is perfectly cured. M. K.

*St. Paul, Minn., Oct. 5, 1908.* In gratitude for a raise in my salary obtained through the intercession of St. Anthony, I send enclosed alms for the poor students. A. B.

*Omaha, Neb., Oct. 7, 1908.* With grateful heart I return thanks to the Sacred Heart, the B. V. Mary and St. Anthony for delivering my son from a serious malady. Enclosed alms is for the poor students. J. S.

*Soldiers Grove, Wis., Oct. 11, 1908.* For a successful deal on a farm I sincerely thank Jesus, Mary and Joseph, and St. Anthony for their kind assistance and enclose alms for St. Anthony's Bread. M. D.

*Brooklyn, N. Y., Oct. 12, 1908.* Enclosed alms was promised if my husband procured a better paying position. He did not obtain another position, but in-

stead got an increase of salary, for which I am sincerely grateful to the B. V. Virgin, St. Joseph and St. Anthony. A. J.

*Peoria, Ill., Oct. 13, 1908. For ob-*

taining a home near a church and for other favors I am sincerely thankful to the Sacred Heart, the B. V. Mary and St. Anthony. B. L.

*Besides the above the following thanksgivings were received:*

P. E. M., Clarion, Pa.—E. F., Cincinnati, O.—M. C., San Francisco, Cal.—C. M., Cincinnati, O.—K. & M. H., Toronto, Ont., Canada.—L. K., Evansville, Ind.—A. N. Z., Watsonville, Cal.—A. J., Brooklyn, N. Y.—B. H., Attleboro, Mass.—S. A. S., Chicago, Ill.—W. M., Philadelphia, Pa.—R. A. F., Cheyenne, Wyo.—F. V., Santa Fe, N. Mex.—Mrs. W., Cincinnati, O.—M. R., Ft. Smith, Ark.—M. A. S., Henderson, Minn.—M. C. B., Washington, D. C.—J. A. K., St. Louis, Mo.—A. M. M., Cincinnati, O.—A. J. L. Sigel, Ill.—E. P., Watertown, S. Dak.—C. S., Cincinnati, O.—S. McF., Centralia, Wash.—A. E. W., Rockford, Ill.—A. M., Red Oak, Iowa.—A. J. W., Peoria, Ill.—L. B., Louisville, Ky.—A. T., Laurium, Mich.—J. B., Washburn, Wis.—N. N., Newport, Ky.—C. B., Hemingford, Neb.—J. W. J. S., Shrewsbury, Mo.—J. McD., Shenandoah, Pa.—F. C., Negaunee, Mich.—M. B. M., Philadelphia, Pa.—P. E. A., Chicago, Ill.—C. L. O., Chicago, Ill.—M. H., Trout Creek, Mont.—W. H. H., Nezperce, Idaho.—C. A. L., Edinboro, Pa.—E. C., Louisville, Ky.—R. B., Attleboro, Mass.—M. C., Yankton, S. Dak.—P. P. O'N., Lexington, Ky.

### Monthly Intentions.

*Recommended in a Special Manner to the Intercession of St. Anthony  
and to the Prayers of His Devoted Clients.*

To receive the Holy Sacraments worthily.—Blessing of God upon a family.—Grace of a happy death.—Cure of various ailments.—That a father may not lose his mind.—Reconciliation between parties and happy termination of a certain matter.—Peace and contentment of mind.—To obtain good and steady employment.—To obtain money due to several persons.—The sale of houses, land and other properties.—Health and peace in a family.—Success in business.—To be reinstated in a former position.—Cure of serious nervousness.—Conversion of a husband to the Catholic faith.—That an operation may not be necessary.—For a knowledge of the will of God in the choice of a vocation.—Restoration of good health.—Success in examinations.—To obtain positions as teacher.—Cure of several persons afflicted with epilepsy.—Successful and just settlement of a business affair.—Means to pay debts.—Grace to bring up children as faithful Catholics.—Conversion of a husband and son.—Success of several operations.—Just termination of a lawsuit.—Cure of a sore limb.—Success for clergymen.—Peace and happiness for a mother and sister.—Reform of many persons, and grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian schools.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of St. ANTHONY'S MESSENGER.—Conversion of sinners.—The Poor Souls.

### Days of Indulgences in November.

On the 12th. St. Didacus, C. I. O.

On the 16th. St. Agnes of Assisi, V. II. O.

On the 19th. St. Elisabeth of Hungary, Patroness of the III. O. **General Absolution.**

On the 26th. St. Leonard of Port Maurice, C. I. O.

On the 27th. Blessed Delphina, V. III. O.

On the 28th. St. James of the Marches, C. I. O.

On the 29th. Feast of all Saints of the three Orders of St. Francis.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

**Monthly Patron: ST. DIDACUS.**





THE INFANT SAVIOR IN THE CRIB.